DR. PARKHURST'S NEW-YEAR'S GREETING.

THE BRIGGS HERESY TRIAL RECEIVES A FEW

THOUGHTS-A GRAND OUTLOOK. Dr. C. H. Parkburst, of the Madison Square Presby terian Church, having been away from the trial of his friend Dr. Briggs longer than the rule governing absences allowed, he was not present to vote for his sequittal; but his vote was not needed. There were enough and to space. Yesterday morning Dr. Parkhurst preached a New Year's sermon, and while not referring to Dr. Briggs, a part of his discourse related to the ordeal through which the professor and his ends, conservatives and Mberals, have been passing.

Dr. Parkhurst is so well known to the sermon-reading public that a sketch of his life is scarcely necessary in this column. His text yesterday morning was from John xv. 5, "I am the vine, ye are the branches." He said in part:

The occasion that brings us together this morning rules out from consideration everything that is small and everything that significan with only a transient significance. The first Subbath of the new year always comes to us frought with exhibitation and nerve. The new year en-franchises us. There is a very true sense in which it akes us out of old complications and entanglements and uts us on fresh and open ground. Things that have tood near us part with some of their held upon us, and in that way afford opportunity for the pressure upon us of influences that await us from afar. Having just turned the corner, we are out again in the clear. This wins for us sense of freedem. The air we are breathing gather; in that way our sky is still a transparent one, and we can see a good ways. No small near matter, then, will fit the morning. We are standing in full, easy view of the year and the years. We meet to day upon a spot of time where we feel upon us the distinct and freshening drought of the wind that blows from out all the centuries that are ahead of us. It makes our hearts quicken in their pulsings and our thoughts longer in their seach and firmer in their grasp. So in response to the moving spirit of the great fresh year that is come upon us we have selected a great matter to think about, relying upon the vigor of the moment and the superior might of the Blessed Spirit of God to help us handle the matter truthfully, and with an effect that shall make blessing to this church and to the cause of liberal but inspired Chris-tianty, for which this church stands and always has stood as representative.

"I am the vine, ye are the branches." We start with the veritable words of our Lord; for with whatever of admiration or of confidence we may regard Paul or Peter or John, or Augustine, Athanasius, Luther, Calvin, we do not prepose to have any one of them by himself, or all of them combined, diminish by the breadth of a hair the immediacy of the pressure upon us of the direct and per-sonal authoritalizeness of Jesus Christ. And, more than that, we do not even settle ourselves down in supreme confidence upon these quoted words from the diffeenth of St. John simply because they stand in the Bible. We do not propose to let even the Word of God come in between us and our Christ. It is possible for those who believe in the divinences of scripture to handle even scripture in a way to shadow the very Christ it ought

can look through one end of the glass and everything forward of you will creep up toward you and crewd into your eye; or you can look through the other end of the glass and everything will sidle off into remoteness. So you can look through the Bible in one way and it will give you a near Christ; or you can look through it in another way and T will shove Him into irretrievable distance, and shrink Him to the shrivel ed dimensions of a nebulous spot. So much in explanation of the state-ment just made that we do not even settle ourselves down in supreme confidence upon these quoted words from the fifteenth of St. John simply because they stand in the Bible. We rest in them because we think we have grounds for bolleying that they are the direct and personal con-veyance to us of Christ's own mind in the matter. We think we have grounds for believing that in them we

tion and your feelings go with it. The vine an the branches; the trunk and the limbs; Christ and the disciples; the axis and the radii. It is all of it a matter of being wrought into Him. There are doubtless a great many collateral questions that are worthy of interest, but we have got to know what the one genius of this whole business is. It is some one thing that constitutes Christianity; It is some one thing that makes a man a Christian, not two or half a dozen things added and twisted together. The essence of it lies completely in being knit into Him; just as the branch becomes branch simply and exclusively because involved in the stock that its of him, so that Christ and Christ's spirit has become the deterfinative energy of that man or child, such a one is a Christian, and it takes nothing else to make a Christian of him. If a piece of wood is in such way involved in the trunk of a cherry-tree that the life of that tree makes facil felt in it, and determines it, and is the vegetable motive of it, that is only another way of saying that that piece of wood is cherry-tree branch. There is is that the tree's life should be the determinative energy of it. In the same way precisely a Christian is Christian branch; Christ energizes him, motives him, inspires him. That simple fact makes a Christian of him, and nothing rise added to that will help to constitute him such; it doesn't need any help. That is the entire thing. A cherry-tree branch is not cherry tree because it grows in that direction. this direction or because it grows in that direction; it bears this kind of cherri's or that kind of cherri's, the branch is chery tree because it is dominated by cherrytree life. That is the whole of it. There is no mixture about it. Nothing less than that counts. Nothing more

The weakness of Christanity to-day is that we are making it composite instead of simple. We are making it consist it composite instead of simple. We are making it consist of a number of things added together, instead of making it consist of one thing, the Spirit of Carlet worsing actuating energy in the human soul. And however many other good things you may add in, they will neither take the place of this nor help it. We believe in sound religious convictious and we believe in good works but neither the constant the class of the constant works, but neither the one nor the other of these commons in any slightest degree the genius of Christianits. Christianity is a matter of divine life in the human soul. and adding fruit together does not make life, but life makes fruit. You can cut a stake out of scrub-oak and drive the stake into a cherry tree and hang cherries on the stake, but that will not make it cherry tree; you have worked at the wrong end of the stake. It is the tree end that makes cherry-wood, not the weather end. In pariest coincidence with this are all those expressions of His in which Christ exhibits Himself as the life of the world. the matter of behavior forms any part of Christianity' essence. Christ did not come as a philosopher or theologism, nor did He come as a law-giver. Law and opinion there are already enough of in the world.

than that is needed.

We are so drilled in the matter of duty and zo crowded pith of Christianity unless there is a quantity of statute and dogma filled into it. The fact of it is, brethren, we are so dragged down by the lumber of Mosale requirement. and so handicapped by the baggage of ecclesiastical dog-matism, that it is only by gigantically wrenching our-selves from the thraldom of traditional limitations that we can break out into the freedom of believing and feeling and saying that the entire substance of Christianity be comes in a man a realized fact the instant he begins to be slive with a divine life. We are not making up as we go along. We are saying nothing but what is already

go along. We are saying nothing but what is already contained in this picture of the vine and the branches. We are not putting forward anything but what you feel to be in this picture as soon as you approach it with your heart and not with your cold intelligence alone.

The simple truth of the case is this, that the Church is trying to make up for its poverty of inspiration by a surplus of ethical statute and ecclesiastical dogmatism, and it doesn't work. A tree is architectural, but architecture the status a tree. Life is the genius of the matter, and doesn't work. A tree is architectured, but architecture won't make a tree. Life is the genius of the matter, and everything else has to come along afterward and as life's outcome. Den't hang cherries on the tree; stimulate the tree's life and then let that life footreate its own cherries. One thing that the Babel builders have taught the world is that small architecture and cabinetwork will not take a man into the sky. Elijah went up, but the mesons in the bilan of Sinai found bricks no match the masons in the plain of Sinai found bricks no match for gravitation. A man could go to Union Seminary for three years, and then top it off with three more years spent at Princeton, and then not shake the world as Peter off The Saviour, BROOKLYN.

There is no end to the meaning of that bottom. There is no end to the meaning of the the time. There is no end to the meaning of the the time. There is no end to the meaning of the time to of Harvard University, prenched his first sermon to the moted by not members of the Unitarian Church of the Saviour yes—

The Rev. Samuel A. Ellot, the son of President Ellot, of Harvard University, prenched his first sermon to the moted by not members of the Unitarian Church of the Saviour yes—

The Rev. Samuel A. Ellot, the son of President Ellot, of Harvard University, prenched his first sermon to the moted by not members of the Unitarian Church of the Saviour yes—

moulded and tinted wax will make a posy-bed. Keen resummertane. I am tired of studied proprieties, and I am nauscaled with small, fussy, perspiring thinking about oligious things so soon as that thinking aspires to compose any true part of the Christian matter; for if the grand, world-shaking events of old Apostolic history mean anything they mean that the constituting and the pro-ducing energy in Christianity, individual and associate not elaborate demeanor, nor reach or acuteness in the menoal handling of what is religiously problematic, but the personal infilling and indwelling of the mighty Spirit of the Hving and abiding Christ.

the living and abiding Christ.

Now, it is not till you get up into range with that fact, and until you keep affectionate company with the events in the history of the Church wherein that fact comes to its superb exposition, or what is a thousand times better, not until you perhaps have had just a bit of burning experience of what it is to be personally moved upon by energies that are hot from the sky, and borne, even though but for a splendid half-hour, upon the rush of a tide that flows from the endless and the unfathomable seament until you have climbed upon the hills and stood for a burning moment on the tops of the mountains and looked with a wide-away vision into the very eyes of the heavens, that you are competent with profundity of pity to regard the cave-dwellers who map the sky through the clevages that ventilate their own kennels, who proscribe the bright little sympathy with the constant preaching of rethat ventilate their own kennels, who proscribe the bright hills because they dare to lift their glistening shoulders hills because they dare to he above the dampness and dinginess of the valleys which they surmount, and who anathematize the glory-crowned mountains because built to a scale that defies the mining mountains because built to a scale that defies the mining mathematics of their own molehilis. And there is a sense in which I am able to be profoundly grateful for the very prettiness of the bricks with which some of our friends insist on architecturing the structure of Christian faith and life. It is when we have been drinking out of fountains that are running dry that we cry for rain. As I have sat in that Scotch Church in Four-teenthest, and have heard the matter so presented as teenth-st, and have sat in that Scotch the teenth-st, and have heard the matter so presented as though the kingdom of Heaven pivoted on the dotting of an "!" in some hypothesised manuscript, I have thought to myself, What an opening for a revival! What a starting point for a new Penterost! How the gaping ground, with its dumb, dry lips, sighs to Heaven for a downpour!

downpour!

I should be sorry to have it supposed that I am motived to this by any suggestion of unkindness or bitternoss. I am not. This slipping away from the great determinative factor of Christianity; this diopping down from a condition of Pentecostal baptism, which is the normal estate of a Christian and of a Church, to a condition tion of numbly groping around among the lean quiddities of the matter, is the natural trend of event. It is a trend we have all of us to fight against. It is easier we have all of us to hight against. It is called to by the products of other men's inspiration than it is to have an inspiration of our own. As commentary upon this I wish you would read the second chapter of St. Paul's Letter to the Colossians. The people he is writing to there had been taught in such a way that it was next to there had been taught in such a way that it was now impossible for them to get over feeling that now that they had become christians a good part of the essence of their Christianity was going to consist in keeping the ordinances that they had been taught, just precisely as we who were brought up on catechisms, for instance, find it almost an atter impossibility, now that we have become Christians, that the politics to that eater hism. In to get over the feeling that holding to that catechism, in whole or in part, makes us a part of the essence of our Christianity. The principle is the same in both cases. And just read that chapter and see what quick and shivering and splintering work the inspired Apostle makes with some of the organizations, therefore it was decided ing and splittering work the inspired Aports hance with their heresy. For that is the heresy we have most to fear in the Church; not the writing of certain doctaines with an interrogation mark, but the writing of them all with a portment will be at the Yates House, and the Department found of Administration will meet there have something to do with composing the substance of the Christian fact. This is not putting a low price on the Christian fact. This is not putting a low price on a commander Poole made a flying visit to the head quarters in Albany last week, and spent some time. doctrine, but it is making Christian life in the individual hang upon the single thread of living union with Jesus Christ. "I am the vine, ye are the branches."

There was a good deal more that I wanted to say but which will have to be treated of a little hurriedly. This picture of the vine and the branches not only exhibits vital union with Christ as the one only element 4 armining the Christianity of the individual, but show at th branches variously diverging from the vine are not only bound unte Christ, each by its own particular thread of the divine life, but by being so bound into Him are drawn into coherent relations with each other; and that makes Church; boat is Church, and it is the whole of Church, just as being knit into Christ makes out the think we have grounds for believing that in them we come face to face and eye to eye with the Lord. They are nothing but boiled rags and printer's ink till they are focused on the Lord, and then they are apocalysee.

There is another reason why we have selected this morning this particular utterance of Christ. There are a great many expressions of His that involve the same truth as this, but it is put here in a form that appeals to the heart through the imagination as well as through the rason. It is projected in petured shape. "I am the vine, ye are the branches." You can feel what He is saying, not simply think it. You may be intelligent, but you do not need a great deal of that intelligence in order to be able to get on to the inside of what He here intends. to be able to get on to the inside of what He here intends.

Into Carist. That, now, is the chart that we have got to steer by when we come, as we shall presently, into try to feel Christ's meaning here and do not make too severe what is a little bewildering. Church, then, standing for efforts to think ib. We can feel together, but just as soon as we try to come at it by thinking we shall think apart.

Fure thought is always centrifugal. If Christ had commenced by starting a school He would not have kept this discussive together till crucifixion. So long as people's Christianity is conclouded they will quarred. "I am the fully expresses the real genius of the Church of Christ. the entire relation of things. It makes Christ the one man correctes understeed by and the possibility of a missing in the Christian life. Just keep this vegetable picture before you and you will feel it. Give no interest the use to which the word was put by the Apostes, and collectual assent to anything I am saying unless your is the idea which I have just indicated the followship of fact of their living relation to Christ. Now that is the meaning that has got to sland. It is ampossible to

that designation for almost forty years there should appear to be any reason for asking the import of that designation. But there seems to be a reason. What does it nation. But there seems to be a reason. What goes it mean to say that this institution is a Presbyterian Church! It means, I suppose, that it is some Church and some Presbyterianism. We do not criticise either of the two elements, but are concerned a little to know just how the only just so far as it is a true expression of the Church of

How, now, does the Presbyterizalism of the business stand related to that! Let me put the question a little more concretely. I am a member of the Church of Christ; could I be that without being a Presbyterian! Of course I could; nebody, I am sure, is going to deny that Presbyterianism then constitutes no true ingredient of Church; it is just as muck Church without it as with it. I simply want that we should understand how much of this institution here that we call the Madison Square Presbyterian Church, it divises and how much of the Presbyterian. Church is divine and how much of it isn't. So that if a man who is a member of the Church of Christ, and Pres-byterially connected, has ecclesiastical screws put Church et all; he is as much in the Presbyterian Church as ever he was; he is shaply gotten out of Presbyterianism; that is to say, he has gotten dislocated from the human appendix which a certain small number of Christians have agreed to think it would be pleasant to see trailing along behind the hody of the Church proper. This is not spoken in disrespect; I only want it should be clearly understood in what relation this issue, or any other example along should be the Church. It has no connection with the vital all of the Church. The reply made to this perhaps will be that there is very little disposition to visit ecclesiastics be that there is very little disposition to visit eccessarshed discipline on any but the preachers, and that that is a very different matter. Well, now, is it a very different matter? What is preaching? What is true Christlan preaching but personal christianity come to utterance? What is it but the Spirit of God in the heart become a voice in the air. And if I can be an impassioned member of Christ without being an impassioned Presbyterian, whose business is it but God's and mine? If in these references I have used the word "Presbyterianian," in these of the word "Congregationalism," or "Methodism," It is only brough here, and that is that we are making too much of the small matters for the very sufficient reason that we re not averwhelmed by the divine immensity of the big

matters,

If we are overpowered by the indwelling and experienced imperialism of that Christ whose abiding life in uninkes us Christian, it will be a moral and a psychological impossibility for us to take any concerned interest in anything that is secondary to the main question. I know how easy it will be to misunderstand some things that have been said here this morning; but I can't help it. I have no time or heart to go through and plane the thing flown and iron out the wrinkles. If Presbyterian ism or any other ism can't stand this kind of thing, so much the worse for the Ism. Come what will, this pulpit is going to stand more and more for the simple, single idea that the one consummating fact of Christianity is idea that the one consummating fact of Christianity is an abiding and indweiling Christ, divine fountain of light, divine material of truth, divine source of power. I report to-day that so large an element in our own Presby-tery have just put themselves so distinctly on bread ground; and I pray with devout intensity of appeal that wider consideration may avail with the minority; that having spent so much of the season in talking about things of which we none of us know much and most of us know nothing, and none of us need know anything, we may forget the past and tally for the future, get is under the power of a living Christ, be knit in this way in the fellowship of the Gospel and make the remaining menths of this swift Church year tell in spleadid efforts for the lost and in triumpnant results to the glory of the Lord and of His Christ. ies that the one consummating fact of Christianity is

terday, and the impression he made upon the congre- RUDYARD KIFLING'S VERMONT HOUSE. gation was most favorable. Mr. Ellot resigned the pastorate of the Unity Unitarian Church, of Denver, a pastorate of the Unity Unitarian Church, of Denver, a few days ago, resi it was the optaton of many of these who heard his sermon yesterday that it will not be of the Saviour. An unusually large congregation was present to hear him. His sermon was pronounced to that took his fancy, and there a house is to be built. It was the control of the Saviour of the Sav be aggressive in its Unitarianism. He preached upon upon the duties of the New Year. He said, in part:

"Are we not apt to make the Divine gift of memory a reproach rather than an inspiration! Do we not often dim our present self-respect by drenming of the lings which might have been! There are many things in the past which it is best wholly to forget. Forget your blunders and mistakes. They have taught you their lesson; it is indelibly stamped upon your souls. Life is a series of mistakes and he is not always the most successful man who makes the fewest blunders sin and know that our spirits are stained with guilt. Forget that. Bad as are the results of making light of sin, those of brooding over it are worse. I have little sympathy with the constant preaching of re-pentance, so characteristic of Christian teaching. have no patience with any gospel of self-reproach Remorse paralyses more than it energizes good im-pulses. Let the dead past bury its dead. Act in the living present. Lift yourselves out of bondage to trivial regrets and vain brooding over a misspent pas by so occupying yourselves with im that there is no room for regret. Let life be an ever repeated endeavor. Your true inquiry is not whence you came nor how, ner why, ner when, but what you may become.

The future for which I would have you work is "The future for which I would have you work is a future for this world. I do not ask you to be blind to the hope of a future heaven. I don't ask you to live without the hope of immortality. Let the foregleams of that hope brighten your jest and your immediate activities, but learn to take one thing at a time and everything in its order. The good we have hold of beyond and above mist get its body and form from the good we have perceived and achieved or earth. Living for the future means we are to do on part in transfiguring the little meanst world in which we live. We want to create the new earth and the new heaven here. I want you to seek the religious life, not that your souls may be saved, but that your ife, not that your souls may be saved, but that you tee may be saved, broadened, enlarged, made happened useful here."

The Pulpit Committee and Mr. Eliet will hold result in the minister beet ming the permanent position of the church.

### GRAND ARMY BUGLE NOTES.

FOR THE DEPARTMENT ENCAMPMENT

MEETINGS AND ENTERTAINMENTS - VARIOUS TOPICS

The next Department Encampment will be held a Syracuse on Wednesday and Thursday, February 22 and 23. The dates which were first arranged—March 9 and 10-were found to be inconvenient by to make the change. The headquarters of the Dequarters in Albany hat week, and spent some time in consultation with Adjutant-General Wallace in regard to the coming encampment. "High Private." writing from Albany, December

29, says: "I dropped into headquarters to day and found the officials busy as usual, the Assistant Adjutant-General hard at it checking off reports of officers elect, and making ready for the printer the Department roll. Not a day passes, the Adjutant tells me, that he does not issue from ten to twenty special orders detailing comrades to act as installing officers

that he does not issue from ten to twenty special orders detailing comendes to act as installing officers for the coming month. Many of these dispensations are for public installations.

Lafayette Post held a memorial session at post hendquarters, Masonic Hall, Sixtheave, and Twenty-third-st., on Friday evening last, devoted to special services in memory of comrades, members of the post who have died since similar revices took place on April 15. Commander Abraham G. Mills presided and made appropriate introductory remarks. Comrado and made appropriate introductory remarks. Music was furnished by the full choir of St. John's pl-

pecially recalled were Walter D. Keith, Frederick E.
Trotter, Bennett H. Ruell, John G. Webb, Henry Hudcon Holly, E. J. Hyde, Arthur Morris, Edward A.
secomb, De Witt Clinton Falls, Affred Cakley, Living
W. Puller and Samuel E. Johnson. The enlogics were hanks of the post and all the friends of the

litter Post, No. 62, pre-ented to the post a hand-omslik American flag at a camp fire and hop held at Concordia Hall, in Avenue A. on Thursday evening. The presentation speech was delivered by ex-Judge The presentation speech was delivered by existingle Patterson. The flag was received by Commander Joseph T. Elder in a few well-chasen words, and after-ward Comrades C. H. Lutjons and John Schmidling spoke. Three rousing cheers were given in boner of spole. Three rousing cheers were given in four of the ladies who had labored so camestly and successfully in behalf of the post. A soldier's supper was enjoyed and there was a dance. The post will hold its annual civic, military and masquerade boil at Tammany Hall on Saturday evening, February 11.

Plens on an extensive scale have been made by the committee of Edwin D. Morzan Post, No. 307, for

their Yustalinton coremonies which will be held text Monday evening, January 6, at post headquarters in the Grand Opera House, Twenty-third-st. and Eighthave. The arm generits are in the hands of a committee composed of Past Commander Alexander Newburger, chairman, Coarles W. Spear, D. E. Macgowan, A. G. Demarest, L. Fruland, George J. Wenck, Theodore W. Vandergrift, Markin F. Hatch, Garret Ferden Dr. J. W. Gibbs and Joseph L. Wood.

Farragut Association, Naval Veterans, has arranged to hold a naval demonstration at the Lenox Lyceum on the evenings of January 20 and 21, the proceeds to be used in relieving the necessities of deserving ship mates to prevent suffering and distress among their during the winter. The committee in charge has arranged a unique programme and will give a historical presentation of all the great battles of the United tatas Navy from 1775 to 1865.

It seems prelly well retiled that Past Senior Vice Department Commander Joseph P. Cleary is to be De partment-Commander Profe's successor. He entered the Army at the breaking out of the war in Company F. Uith New York Volunteers, and has a splendld record. He was mustered out as major and brevet ligatement colonel on August 26, 1865, having served continuously over four years. Comrade Cleary joined the police force of Rochester after the war as a patrolnan, and served with credit in the several grades of countsman, detective, heatenant and assistant captain appain, and is now superintendent of that department He is a member of E. G. Marshall Post, No. 397, of

the is a member of E. G. Sursand Pess, 80, 397, 61.

Rhote Island comrades will hold their annual encampment in Music Hall. Providence, on Friday, January 20. In the evening a diamer and reception will take place in honor of the retiring Persertment Commander, David S. Ray, and a testimerial will be presented to him. A monster compiler and a reception will be held at Narrazanestt Hotel, on saturday, February 11, at which Commander in Chief Weissert will be present.

The recent concert at Chickering Hall, given by James C. Rice Pest, No. 29, was both onlyable and successful. Among the performers were signor Cruppaniul, the tener; the Hungarian orchestm and Alfred S. Baker, organist of St. James's Church.

### POOR CHILDREN MADE HAPPY. At Adelphi Hall on Thursday afternoon a substantial Christmas entertainment for the bene # of the poor

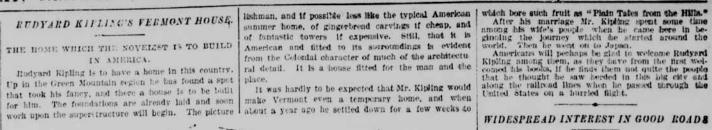
cas held. There were 100 children and their mother Every child received warm flannel caps, petticoats, hoods and mittens. Every mother had an order for half a ton of coal, a warm bed spread, a pound of tea, a fat chicken and other eatable petticoat and a dress. The children were entertained for an hour by the singing of Christmas carols by Mrs. W. S. Hawk and the Junior King's Daughters St. Timothy's Church. The affair was planned and carried out by Mrs. Daniel Goldschmidt, Mrs. Charles Hogan, Mrs. W. S. Hawk, Mrs. George Ely and Mrs. Arthur Fish.

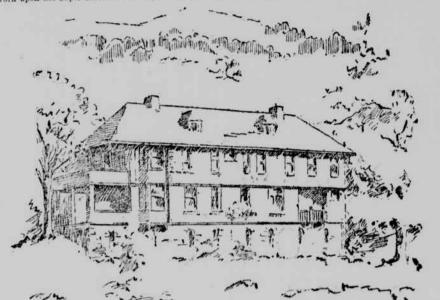
A. G. MILLS AND THE N. Y. A. C. ELECTION.

A. G. Mills, chairman of the nominating committee A. G. Mills, chairman of the nominating committee of the New-York Athletic Club, denies that he has made any statement concerning any opposition to the regular ticket to be voted for at the coming election. In speaking of the matter, Mr. Mills says: "I have understood that friends of certain prominent and active members have been arging them to run for office, as they had an undoubted right to do, and should they conclude not to run, I feel sure that such refusal will be based solely upon the con-viction that the less interests of the club, would be pre-

furnished gouses Wanted. viction that the best interests of the club would be pro-moted by not having an opposition ticket at this par-

THE HOME WHICH THE NOVELEST IS TO BUILD IN AMERICA. Rudyard Kipling is to have a home in this country.





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caked cuttery store, equipped for grid-ng; every description, electric nation

ing every description; electric motor; cause, death of proprietor. Address by man CHARLES WLISE, 110 5th-ave.

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arhisted house parlor, dining room; pate table; references. BD West 40th at

THE TRIBUNE 1,242 Broadway, 2d dear north of 31st-st. Advertisements and subscriptions received there until 9 o'clock p. m.

of the house which The Tribune publishes is taken from the catalogue of the Architectural League. One cannot help calling to mind India transported to a New England hillside when he sees the long, low house is now just a wee bit of an American, for he married New England fillside when he less the long, low house with projecting roof that has a bint of thatch, and the with projecting roof that has a bint of thatch, and the wide covered vernada built to each every breeze. It wilcout Balestier. The Balestiers are a Vermont James G. Berryhill, of Des Moines, Iowa, have conwide covered vernanda built to earch every breeze. It worked balesies is a house with individuality quite as strong as that family, and Mr. Kipling may before long find himself tributed \$50 each toward carrying out the work of the of its future proprietor.

as much an American as he was little an Englishman
li does not look like the country house of an Engwhen he went back home after the long life in India.

WIDESPREAD INTEREST IN GOOD ROADS

THE NATIONAL LEAGUE RECEIVES ENCOURAGE ING LETTERS UPON ITS WORK.

The officers of the National League for Good Roads are receiving much encouragement in their attempts to arouse widespread interest in the subject of road improvements and road building. Many letters were received by General Roy Stone, the vice-president, at his office, No. 45 Broadway, last week. Those letters indicate the progress made by the league. The first league in Geneses County has just been formed at Batavin. Ex-Governor David H. Goodell, of Antrim, New-Hampshire, has been appointed vice-president of the New-Hampshire league. A. A. Middleswart has been appointed vice-president of the Ohio league. He writes to General Stone saying that a State Road Congress will soon be held at Chillicothe. J. H. Bagley, of Catskill, Greene County, is engaged in the formation of local leagues. He is enthusiastic in his work and writes that he believes

much good will come of it.

H. M. Flagler, of the Standard Oil Company, is interested in the work also. He believes that good wagon roads will prove a great benefit to railroads as feeders. James J. Hill, president of the Great Northern Railway, writes from St. Paul, Minn., that he will be glad to aid the National League in any way possible. It has been suggested to him that the services of the agents of the road might be secured in

forming local leagues.

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